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Baur, as putting forth "a series of efforts to get rid of the historic Christ and Apostolic Christianity." And he confidently assures us that "all these have been refuted by the great theologians of the last century. All have been driven from the field except the school of Ritschl, about which the opponents of the supernatural have rallied for a desperate stand against Apostolic Christianity" (p. 246). This is too trifling a treatment of such theologians as Herrmann, Kaftan, Kattenbusch, and such historians as Harnack and Loofs. All these men make the historic Christ the central point of their religious world. Only radical leaders like Troeltsch, after abandoning the position of Ritschl, attacked the uniqueness of Christ and the positiveness of Christianity. Yet it is Troeltsch who enjoys the distinction of using fresh arguments in strengthening the theistic position.

Dr. Briggs's book was earnestly written in the interests of Christian unity. Indeed, in his later years he was inspired by this enthusiasm, and even cherished hopes of nearer Catholic and Protestant reapproachment, with possible church union—which is a different matter. At least he has made his best contribution in this field.

In many important directions these books of Professor Curtis and Dr. Briggs supplement each other, and together make a notable scholarly contribution to the resources of the student of historical Christianity.

ALBERT TEMPLE SWING.

OBERLIN, OHIO.

THE INFLUENCE OF THE BIBLE ON CIVILIZATION. ERNST VON DOBSCHÜTZ, Professor of the New Testament in the University of Halle-Wittenberg. New York. Charles Scribner's Sons. Pp. 190. \$1.25.

In this popular sketch Professor Dobschütz has made available the results of his studies upon the attitude of the Christian Church toward the Bible at different periods, and of the influence of the Bible upon civilization at these epochs. The first chapter is a particularly clear and illuminating discussion of the process by which the church came to recognize the harmony of the Old and New Testaments and the authority of the entire book. What early scholars failed to see is that unity does not imply uniformity, and because they failed to see it the whole Bible was placed upon one level of authority, and the tendency to interpret the New Testament in the light of the Old was carried to an unwarrantable extreme. Modern historical criticism has made inevitable the distinctions that

would have saved the church from a pernicious attitude toward the Bible. Professor Dobschütz goes so far as to say: "The spiritualizing and allegorizing of real history"—the direct outcome of the attitude toward the Bible to which we have just referred—"is the greatest damage ever done to religion" (p. 20).

The chapters unfolding the influence of the Bible upon political, social, moral, and literary ideals abundantly repay study. In a brief compass the author has condensed and put into concrete form the story of an evolution with which every well-informed man should be familiar. The reasons which led the church to withhold the Scriptures from the laity are clearly set forth, and he brings this attitude of the Popes into closer connection than is usual with the increasing influence of the Albigenians. Professor Dobschütz' analysis of the Albigenian theology will be novel to those writers who have confused them with the Waldensians.

The influence of the art of printing, of historical criticism, and of new scientific theories upon the modern attitude toward the Scriptures has been, on the whole, in the opinion of Professor Dobschütz, to withdraw the Bible from general civilization and to restrict it to its own proper domain, religion (p. 181). Even in theology, he holds the Bible is the source of historical information, not the authoritative proof of doctrine. Prof. Dobschütz treats fairly the popular contention that if the Bible is not true from cover to cover, then it seems not to be trustworthy at all. The answer he makes is that this contention "confuses two different aspects which ought to be kept separate. The Bible is not a text-book . . . it is a book of Christian devotion. This was its original intention, and I venture to think that it is not a loss but a gain if the Bible is once more applied to its proper purpose" (p. 186). The true function of the Bible in regard to the church, he holds, is not to give it a rule for dogma, but to provide it with an historical orientation that will give it the right direction for the setting forth of doctrine (p. 188). The closing chapter, from which these positions are taken, will awaken the most dissent among conservative scholars. The difference between them and the author will touch his denials rather than his affirmations.

GEORGE E. HERR

THE NEWTON THEOLOGICAL INSTITUTION.